The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A correspondent of the *Lucknow Witness*, R. C. B., which initials probably stand for Mr. Runchunder Bose who lately passed through Bombay on his way to America, seems to have been much impressed by what he saw in this place, and does not hesitate to give it the palm over the other capitals of India, and this not merely with reference to material features, but to the civilization of the most favoured portion of its inhabitants. The Bengalees "do not give their wives and sisters the liberty enjoyed and properly used by women in Western India." The Conversazione at the Town-Hall agreeably surprised him.

"Parsi and Marathi ladies in a blaze of silk and jewellery walking alongside of their husbands and brothers, looking into the illustrated books and beautiful albums spread out, examining the rarities collected, exchanging rational talk and pleasant smiles, and even partaking of the costly refreshments heaped up into pyramids on a table in a side-room—this was a spectacle pleasant indeed to behold, and *never* witnessed, *I believe, in Calcutta!* The Parsi ladies present appeared to me scarcely behind their European sisters even in the fairness of their complexion, while in the handsomeness of their features and refinement of their manners they were on a par with the most beautiful and polished of the European ladies present.

For some reason or other the use of the *purda* or veil has never been so general in W. India as in the Bengal presidency.

—The camp-meeting at Lanoli this year was better attended than either of those that preceded it. There were not far from 300 belonging to the camp and a good many came to the meetings from the station. We have already spoken of the beauty and suitableness of the locality. The grand old trees seem to shut one entirely in from the world and prepare the heart for communion with God. These trees are interpenetrated and bound together by creepers of a most audacious type that seem to set all ordinary laws of vegetation at defiance and even to be independent of the laws of gravitation. There were twenty five tents pitched; in that which we were permitted to occupy there was a company of about a dozen. Some brought their own servants and undertook their own commissariate, but a good many availed themselves of the common mess table, faring exceedingly well for a rupee a day. So much for the accessories. The special object of the gathering was to wait upon the Lord with one accord for the outpouring of his Spirit upon ourselves and upon others. It did not appear that a sermon preached by the Bishop of Bombay in the church at Lanoli at the beginning of the camp-meeting, in which he warned his hearers against attending these schismatical services, had any effect in the way of detracting from the success of the meetings. The daily services were at 7-30 a.m., 11 a.m. and 7-30 p.m. railway time; and there was generally an after-meeting for prayer, praise and testimony in which all were permitted to take part. By far the greater proportion of the ministers present were Methodists, but we had the pleasure of seeing among us the Rev. Mr. Blackie of the Baptist church, Rev. Mr. Bruce of the Am. Mar. Mission, Rev. Narayan Sheshadri and Rev. Vishnoo Bhaskar, also Mr. Drake and some Native Chr. workers of other missions. There was a vernacular service every day at 4-30 attended by native Christians, the servants of the camp, and people from the village. There were also occasional young people's meetings and Bible classes. There were altogether 19 Methodist ministers present. Besides those from our immediate vicinity there were Bros. Shaw (from Madras), Osborn (Bangalore,) Davis (Secunderabad,) Christian (Chudderghaut,) Morton, (Bellary,) Curties, (Mhow,) Bovard (Jubbulpore,) Bruere (Ammedabad). Many have heard of Miss Anstey and of her work of faith in connection with the 4 or 500 orphans under her care at Colar in Mysore; she was present, and at one of the morning meetings gave a most interesting and faith-stimulating narrative of the way in which the Lord had led her. Mrs. Amanada Smith was also present and spoke with her usual power at several of the meetings. At one of the morning meetings Mr. Narayan Sheshadri gave an exceedingly interesting account of his own conversion, and of the work carried on by him at rural stations in the Deccan. On Sunday morning there was the communion and afterwards a love-feast. As there were no soldiers encamped in the neighbourhood, we had not, as in former years, the pleasure of having this class among us. A number of persons who had not been following the Lord came out as seekers, humbled themselves before God, and appeared to receive the pardoning love of God. The preachers all seemed to be much helped of the Lord. The principal topics were related to the work of the Spirit in the heart and life, the reason why this work was not witnessed in greater perfection, the means of securing the fullest aid of the Spirit abidingly. We hope next week to furnish our readers with some notes taken by a friend who was on the ground from Friday to Monday. Among the items of business transacted, a Camp-meeting Association was formed to be called 'the Lanoli Camp-meeting Association,' the membership of which is to be opened to Christians of all denominations, each member to pay at the rate of 8 annas a month as the minimum, entitling him to accommodation at the camp-meetings. A resolution was also adopted welcoming to India the evangelists who are expected in the autumn of this year from America, the Rev. Mr. Inskip and his companions. The Native brethen who were on the ground were much impressed with the camp-meeting idea as one that promised to fall in with the usages of the people of this country as shown by the immense gatherings at the melas, and expressed the belief that one of these days we shall see great gatherings of Native Christians in camp-meetings. To bring this rambling notice to a close we may mention that there was a large number of children present perhaps fifty in all, and they constituted a very pleasant feature in the rustic scene.

—It seems that after all, the mistake mentioned as having occurred in the *Indian Meth. Watchman* was corrected in the next issue.

—We have seen a copy of the book published at home by the Rev. R. Stothert, Free Ch. Missionary of Bombay. It is entitled Sabbath mornings with the Bombay Mission. The readings are for every Sabbath in the year, and each of them is accompanied by a prayer translated from Johann Arnd. The 52 readings are not all directly connected with the Free Ch. Mission in Bombay, some of them only remotely, and thus there is a considerable variety of subjects. Some of the best known converts of that mission are mentioned and a number of stations in the interior. The notices are very interesting and nobody can complain of the fatigue that is sometimes caused by the reading of missionary reports. The book is very handsomely got up, and will have, we should think, a cordial welcome from the friends of mission work in Scotland.

—At the time of our writing, the English election returns received are very encouraging to those who believe that the country would be better off with a new ministry Out of 151 members elected 90 are liberals and only 61 are conservatives. We hope this fair promise may not be dashed by coming telegrams.

—A number of mission reports are lying on our table which we hope soon to notice.

—We regret very much to hear of the death of the Rev. C. W. Judd, one of the most valued members of the Methodist mission in Northern India. He passed through Bombay in good health last April, returning to America for the sake of his family.

—It is sad to note how the decimation of our officers in Afghanistan goes on steadily. Almost every day we hear of some one killed, generally by assassination, or ambush firing. The Afghans appear to give their special attention to those who are in command of the little convoys proceeding to the front.

—We notice that it is stated in connection with the ordination of a Native minister of the Free Ch. Mission in Bengal, that this is the first event of the kind that has taken place in 25 years. Is this owing to the fact, or is it in any way brought about by the fact that the ordained Native ministers of this mission are borne on the home

society and receive their salary thence? If such be the case, it would seem desirable that some other system should be adopted, for we need that there should be ministers in much larger numbers than we now have.

The Bombay Guardian.

SATURDAY, APRIL 3, 1880.

PRAYER.

Having recently, under somewhat peculiar circumstances, been led to give particular attention to some of the teaching of Scripture on the subject of prayer, I dssire as briefly as possible to indicate some of the lessons which I have learned. I need not specify particularly the circumstances to which I refer: it is enough to say that certain petitions which I had presented to God, with perhaps greater earnestness and more faith than ever characterised any prayer of mine before, were not answered as I expected. But, though these requests were denied, there was given to me a stronger faith in God as the hearer of prayer, and a clearer sense of His love that I had ever had. I believe thoroughly in the efficacy of prayer.

I think we have a beautiful illustration of the attitude of soul that becomes us in prayer, in the 20th chapter of II Chronicles, where Jehoshapbat cried to God for deliverance from the "great multitude" that came up against him. There are four main characteristics of his prayer; and, in enumerating these, I shall also quote from the New Testament passages which warrant our assuming a similar attitude to his. They are:—

(1) He fully acknowledges God's power to do all that is required to meet the case: V. 6 (Eph. 3.20).

(2) He pleads the eternal covenant made by God with "Abraham, His friend:" V. 7 (John 14, 13-14).

(3) He pleads God's special promise of help in such trouble as this: Vs. 8-9 (Matt 7.7; 18.19).

(4) He urges that he is standing where God has placed him; and that what he asks is clearly in accordance with God's will: V. 11 (I John 5.14).

Therefore, says he, in our helplessness, we look to Thee: knowing not what to do, we fix our eyes on Thee: we stand still to see the salvation of the Lord (V. 12, 17).

It is not necessary for us to dwell on these points, nor to go on to consider the wonderful answer that God gave to this prayer: the whole passage, however, well repays the most attentive consideration. It is very important meanwhile to mark particularly that Jehoshaphat, while relying on God's power and pleading His covenant and promise, is also sustained by the fact that he is himself occupying the path of duty and asking a thing according to God's will. This last point is most important. Our Lord Himself shows us that we cannot claim God's promise outside of the path of duty (Matt. 4, 6-7). He would not claim the promise of the 91st Psalm in any other position than that in which God Himself should place Him; and He points out that the children of Israel sinned in this very way, when they sought to use divine power for their own purposes, and asked in a spirit of rebellious presumption, "Is the Lord among us, or not?" (Matt 4.7; Cf. Deut 6.16; Exod. 17.7) We have no authority to ask God's assistance when we are prosecuting a wilful selfish course (James 4.3). But subject to this reservation, we have authority (e.g. 8. John 15.7) to pray about all we desire (Phil. 4.6), all that is a care to us (1 Pet 5.7); so that, committing our way to God and leaving our burden with Him, we may await in peace the working out of His own will.

"But," it is often objected, "prayer is "useless in respect to fixed natural laws: we "know that certain effects follow certain "causes; and we need not pray that they "may not follow." That natural laws exist is beyond dispute. But they may be viewed in one or other of two ways. They may, in the first place, be regarded as the machinery of the great system of the Universe which God originally set in motion, and then left to work independently of Himself. This view is anthropomorphic and unscriptural. It represents God as taking advantage (like man) of machinery to save Himself from labour (Isai. 40-28); and it puts God at an unscriptural distance from us in interest and care and love (Ps. 103.13; 1 Pet 5.7; John 16, 26-27).

The second aspect in which natural laws may be regarded is, as the present expression of the Father's will in respect to the matters which they regulate. This is a most comforting and cheering view; and it is the Scriptural one. Christ has a beautiful lesson on this subject (Luke 12, 22-32). "See," He says, "how God feeds the ravens: look "at the beauty with which He clothes the "lilies: this is God's doing: He is in all. "Fear not, then! While others are oppressed with earthly cares, you need have no "anxiety; for your Father knows all your "need, and His hand is over all. And further His purpose of love about you is not "less than this, to give you the kingdom." If the hand of such a Father arranges all, I am satisfied with the arrangement. (cf. Rom. 8-32).

But then arises this question, "can I pray "for any deviation from natural laws thus "understood?" If I regard the law in question as the present, absolute and indubitable expression of the Father's will, I shall not expect it to be altered; but neither shall I desire it, if I am loyal. What I shall desire is to have no other will myself: the loyal heart will cheerfully say "amen." We have a surpassingly beautiful illustration of this in the history of David (2 Sam. 12). When Bathsheba's child was dying, David fasted and prayed and cried to God with an agony of supplication that even alarmed his servants; but when they told him that the child was dead, he arose, and laying aside all sign of grief he went into God's House to worship, and then returned to his own to eat bread. When his astonished servants asked him the meaning of his conduct, his answer was practically this, "while the "child lived, I did not know that God's will "was irrevocably fixed that he should die; "but now that will is plain. I am content "to accept that will, and to wait in patience "and peace for the hope of which the same "God has spoken to me." This is the language and the attitude of a believing, loving heart.

But, on the other hand, if I am not absolutely certain of my "natural law" (and we have warnings of how the "certainties" of one age have become the ridicule of another), or that the operation of that law, as I understand it, is the present will of God, I think I am clearly authorized to make at least a conditional request in regard to it. But if I am actuated by a filial spirit, it will be a request, that will accord to the Father's will that first place which Christ has given it in His model Prayer (Matt. 6 9-13). We have a beautiful and solemn illustration of such a spirit in Christ's own prayer in Gethsemane, "O my Father, if it be possible" (or, as it is recorded in Luke 22.42, "Father, if thou be willing"), "let this cup pass from me! "Nevertheless not as I will, but as Thou "wilt." (Matt. 26.39). In any case, we must not, in thought or faith, subordinate God to His own laws, or the "laws of nature." If we consider ourselves precluded from asking Him to do any particular thing for us, it must be only on the ground that we judge that thing to be contrary to His will, not because we believe it to be beyond His power: "He doeth according to His will" in heaven and earth. (Dan. 4-35).

As a general rule, indeed, it seems to me that the most appropriate form of prayer for us, in our ignorance, to use in regard to a large number of subjects, is simply the making of our requests or wants known to God, without seeking to dictate to Him how they are to be met. That act of Hezekiah's, when he spread the message of Sennacherib before the Lord (Isai. 37, 14-17), and the simple intimation sent by the anxious sisters to the Lord whose love they knew (John 11.3), seem to me to be illustrations of truly filial prayer,—prayer dictated by that spirit of adoption, whereby we cry "Abba, Father." And it is this spirit which gives true peace and rest of soul (Matt. 11, 28.30).

It may be that I may not receive the answer to my prayers which I have expected or looked for. And on the other hand many tell us that even what we do receive after having prayed for it, would have been ours all the same without our prayers. This is a pure hypothesis which cannot be established or disproved. It is however contrary to the teaching of Scripture which authorizes us in innumerable passages to associate prayer with its answer. But even if the hypothesis were true, I had much rather be denied (if denied I must be) after having asked of God; and so also, if I am to receive a blessing, I had much rather receive it after looking to God for it. For I wish to realize a Father's hand in all: I wish to realize that all I have I receive from Him: I wish to prize "His benefits" (Ps 103-2) not only for their intrinsic value, but as pledges of that infinite love which He bears me in Christ Jesus my Lord. I wish to know God and His love more and more. I do not wish Him to be a "Stranger-God" to me, but a Friend and Father who cheers me amidst present darkness and trial, and who will in His own time welcome me to His own House with well-known love—*(Communicated.)*

INTERNATIONAL BIBLE STUDY.

April 11, 1880. *Matthew* II. 13-20.

The Psalmist tells us that he was wiser than his fathers, through the greater clearness of revelation in his days. We too may be wiser than our fathers, if we hunger and thirst after the wisdom that cometh from above, more than they did. But this desire

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to be wiser than those who went before us, sometimes leads persons to take up with some novel interpretation of Scripture without fully considering whether it be well-founded or not. We have seen it said that Joseph and Mary and the infant Jesus were not at Bethlehem when the Magi came to Jerusalem, and that the latter had to go to Nazareth to find the infant Messiah. This idea is based upon the statement made in Luke 11. 39: "And when they had performed all things according to the law of the Lord they returned into Galilee, to their own city Nazareth." The verses preceding this show that Joseph and Mary were in Jerusalem, and the inference is made that they could not have returned to Bethlehem, but must have gone from Jerusalem to Nazareth. We cannot accept of this inference. Luke does not speak at all of the visit to Egypt, and not having occasion to refer to this, it was unnecessary that he should say that the holy family returned to Bethlehem. *Ca va sans dire*, as the French say. Bethlehem was only five miles from Jerusalem, not so far as Parell is from the fort. It is quite likely that the parents of Jesus went there afoot on the morning of the day when the child was to be presented in the temple; and it is not likely that they took all their baggage with them. As we said last week, the Bible is not written with the precision of a legal document, but with the same freedom that ordinary writers of history use in their narrations, omitting details that are obvious or unimportant. If the child was in Nazareth at the time that Herod's jealousy was aroused by the arrival of the Magi in Jerusalem what earthly necessity was there for the parents' being instructed to flee into Egypt, to escape the massacre that was coming upon the children of Bethlehem?

"For Herod will seek the young child to destroy him." 13. As the jealousy of the brothers of Joseph was aroused by Joseph's dreams which seemed to indicate that he was one day to rule over them, they thought it necessary to take steps to hinder the fulfilment of these dreams, not considering that they were fighting against God. So Herod thought it incumbent upon him to hinder this child, said to be born king of the Jews, from living to snatch the sceptre from himself or his heirs. When the chief priests consulted to put Jesus to death lest the Romans should be led to take away what remained to them of sovereignty, they perhaps remembered what Herod had sought to do. But the event which they sought to guard against, actually came to pass within forty years

"Herod was exceeding wroth." 16. He probably waited some weeks for the return of the Magi and at length became aware that they had returned to their country some other way. He had thus lost the means of identifying the child. However, like an eastern despot, he determined to secure the death of the child by killing all the babes in Bathlehem. It was a small place and there were perhaps half a dozen male infants in the place; whatever number there was, Herod took care that they should be all put to death.

"Rachel weeping and would not be comforted, because they are not." 18. Rachel was buried at Bethlehem, and she is here put poetically for the mothers of the slain babes. The passage in Jeremiah xxxi. 15 has reference to the children slain at the time the Babylonians took possession of the country. The New Testament writers when they use the formula "Then was fulfilled" do not always mean that the passage quoted had speacial reference to the event to illustrate which they quote it. What comfort the Christian parent experiences in the death of his little one by the knowledge that He who said 'Let little children come unto me, for of such is the kiudgdom of heaven' stands on the other side to receive them! How often has the sword of death descending on the little ones been a sword in the heart of the parent, making way for the word of life to enter!

"When Herod was dead." His long reign drew to an abrupt termination when he had committed this iniquity. The infant Jesus was probably not more than six months in Egypt. "When he heard that Archelaus did reign in Judea." After the death of Herod reference had to be made to Rome before his successor could be appointed. "He was afraid to go thither." This shows that Joseph had fled to Egypt from Bethlehem and not from Nazareth. It was only when he had been warned of God in a dream that he should go to Nazareth, that he concluded to do so. From this is would appear that Joseph had been minded to remain in Judea. He probably thought that the great part to be played by the infant Jesus in after years would be best secured by his remaining near the capital. He found out that God's thoughts were different from those of man in these things.

REMINISCENCES. LXIV.

HERE is something that occurs under date of March 1,1843.

Shall I believe that of the Supreme Being which conflicts with my most exalted conception of supreme justice? No, though I saw it in the Bible; No, though I saw it written in the heavens themselves in letters of fire; No, though I heard it in the voice of omnipotence at the footstool of the final Judge. I would arise and thus would I say: The soul by which I live eternally is stamped with a glorious image of infallible virtue, a visible impress glowing in undimmed brightness as often as that soul escapes from the oppression and obscurity of earth to bathe in the empyrean of truth; by that impress I know my Creator, and that Creator is my only God. Be thou Jehovah, be thou the God of all mankind beside, disown thou this my conception of the beneficent and I disown thee, I deny thee, I defy thee. There is another greater than thee, who, as he forbids me to adore thee, gives me the courage to oppose thee.

Brave words these! Yet Homunculus would not for any consideration have been willing to be caught bowing the knee to the God whom he here professes to believe in. He talks of worshipping this God but he never had once addressed him in the language of praise or prayer, except when he indulged in profanity. How marvellous the condescension of the true God whom he here reviles, in sustaining him from day to day, and finally in bringing him to delight with all his recreated powers in the Being whom he here addresses in language of imbecile defiance. Alas! how many to this day are preferring the intuitions (as they call them) of their own fallible and sinful minds to the revelation that the living and true God has made of himself in Christ.

In claiming for common-sense a sort of intuitive origin, a precedence of reason, men exhibit but a small degree of that which they would eulogize. Common-sense is the slow distillment of the highest philosophy, and in its cause do the most abstract reasoners labour. It is simply so much of wisdom as has become, by the solidifying process of ages, a palpable and portable thing for the many.

Coleridge's Friend: "I consider the disproportion of human passions to their ordinary objects, among the strongest internal evidences of our future destination, and the attempt to restore them to their rightful claimants, the most imperious duty and the noblest task of genius." As an argument for the souls's immortality, this is insufficient, and so is every other argument taken by itself. But as an argument to show that the soul is not here and now fulfilling its proper destinies, I think it is irresistible. If our passions are to find their true sphere of action in a posthumous life, they must be imperishable; if imperishable, they must have been implanted by nature. It is probable that these passions were beneficial until man rendered them pernicious by misuse. Man perplexes the woof of his own destinies and then attributes to nature the perplexity, and expects from her the restoration. I consider that man has yet got something to do with his passions and here upon this earth too. Men are in the habit of looking upon their own century as the ultimatum of time; but wherefore, since they can look backward through 60 centuries, should they not look forward as many? And since man can look back upon such a mass of evil of his own accommplishment, should he not look forward upon as much of good?

The great man dares; therefore is he a great man. He dares to utter aloud that which his contemporaries feared to whisper. He dares to act that which each man feared to attempt. He appears in an age when every man is bearing about in him a silent thought; and he offers himself as a sanctuary where all may come and reveal one to another these hidden thoughts, as a point of contact where a million indistinct, broken conceptions rush together into a living glowing belief. He discovers the secret of his age and makes of it the dogma, the proclaimed gospel. The esoteric mystery in the mind of each, he converts into an exoteric truth. The dim sentiment of every individual he elevates, as an emblazoned banner, distinct, conspicuous on high. The darksome opinions of men rush together in him, as subterranean streams in a broad and deep and bright and heaven-reflecting lake. In the manifesto which he publishes each man recognized at least one word contributed by himself; a word that singly had been powerless over him; but which in this alliance assumes its true import and exercises a wonderful influence. Was not the mission of Luther successful hereby, that he told every man something known by that man before; and that in the voice of the reformer the unspoken thought of each individual found utterance?

The distance of the eighth planet from the sun diminishes the sun's attraction; but the seven intervening planets lend their attractions; and the great remoteness is compensated somewhat by the greater mass of matter. May there not be a planet beyond Uranus which we were so long in discovering? And another still beyond? And many, many more? True the light of the sun grows less and less in that long route, but they will have compensatory satellites and a superb starlight.

It has often seemed to me that we were without any strong grounds for believing the beams of the sun to contain in themselves heat. In my eclectic philosophy stands the system of those who maintain the immateriality of Light, regarding it as simply the pulsations of a very subtle fluid. Heat is evolved in our atmosphere; but may not this be the result of the commingling of light with

our atmosphere? so that the sun's rays are unacquainted with heat until they approach the planets and their satellites. The degree of heat may then vary with the constitution of the different atmospheres, and Uranus receiving less light may perhaps receive equal heat with the earth, and Mercury whose propinquity to the sun has always excited our compassion may be visited by no intenser heat than our own globe.

What is here said of the heat of the sun's rays may equally well be said of their illuminating power.

Men are delighted when a comet comes without the summons of the astronomer. They chuckle over it and take possession of it for themselves, and laugh at the vexation of the astronomer whose position is that of a showman when shows like his own are given to the public gratuitously.

What is the most exquisite odour but the exhalations of corruption? the expired particles of an object which is in a perceptible state of decomposition? It may be incense worthy of the gods, it is decay, invisible decay. The essence may be entirely exhaled and spent while still the perfume hangs in the atmosphere. Thus enthusiasm is the effluence of a most perishable heart; particles of a beautiful heart-life, surrendered unceasingly till there is no more; and still addressing the perceptions of men when the vessel from which it was outbreathed is empty and broken.

CORRESPONDENCE.

DEAR SIR,—I have perused with much interest the contributions to your paper entitled "Our American letter," and shall look forward to the pleasure of reading many more of them, feeling assured that the writer's name is a guarantee that the contributions will always be interesting and valuable. The suggestion made in the last letter, that emigration to America may solve the difficulty of the East Indian question, which has recently been exercising the minds of those in authority, is worthy of consideration. The writer seems to think that those who belong to this class would readily find work as railway employes and in other branches of business for which they have a special aptitude. But if the work performed by them was equal or superior to indigenous labour, would they command the same salaries as the natives of the country to which they emigrated? In seeking employment would they not be passed over for Americans, and would not their colour, if they happen to be dark East Indians, operate against them in a country which is supposed to be particularly averse to colour? Look at the manner in which this class is treated on the G. I P. Railway. A large percentage of them have been well educated and brought up in a refined and somewhat luxurious manner, as they happened to be the sons of gentlemen who have held or are at present holding important positions in Government or other employ. Nevertheless a broad line of demarcation is drawn between them and Europeans, a large number of whom are illiterate roughs. As regards pay and treatment the East Indian employees are made to feel on every occasion that they stand on a lower pedestal while in railway employ. The authorities of the company evidently think that it is their mission on earth to fulfil the Scriptural saying that a "prophet is without honour in his own country." It may, of course, be urged that the employees in a free and energetic country would not be swayed by the narrow mindedness and miserable prejudices of the chief officials of an Indian Railway Company. But before East Indians emigrate they would naturally require some evidence to shew that they would be allowed to compete on terms of equality with the countrymen of the land of their adoption. If this is not allowed, the disadvantages under which this class labour here would be aggravated in a strange land. The day is, however, not far distant, when this class must become numerically large, and then there will not be any neccessity to emigrate, as they will help themselves to the loaves and fishes of the country.

COSMOPOLITAN.

NOTICES.

RECEIVED for Grant Road Church, from J. B. W. 9; J. W. 9; R. S. B. 1; J. B. 5; W. A. C. 3; J. L. 10; W. P. P. 50; J. S. 5.

APPOINTMENTS for to-morrow: Grant Road, 8-30 A. M. G. Bowen; 6 P. M. sermon by I. F. Row, on the death of Mr. C. Grondona. Dean-Lane Hall, 11 A. M., W. J. Curties; 6 P. M. O. Shreves. Mazagon 11 A. M. and 6 P. M. D. O. Fox.

THE quarterly Love Feast will be held at Grant Road Church on Friday, the 9th inst. commencing at 7-30 P. M. All who love our Lord Jesus Christ are cordially invited.

Epitome of News.

SATURDAY, MARCH 27.

—*Times of India*: Mr. Lepel Griffin has made formal proclamation of policy. He says:—

We have now taken over the whole political and administrative charge of the north and east of Afghanistan into our own hands, reconstituting the present arrangements. The country is divided into two distinct political jurisdictions, both under the head political officer at Cabul. Colonel Tweedie is appointed to Gundamuk as chief political of the Jellalabad division, and will have in subordination to him all the political officers at Jellalabad and our relations with the Shinwari, Khugiani and Ghilzai tribes. An English political officer is also to be stationed at Jugdulluk. A Native Political Assistant is stationed at the Lataband camp. By an arrangement with the Government of the Punjab, the jurisdiction of the officer in charge of the Khyber has been extended to Mahomed Rud a little east of Basawal, so as to give an Assistant at Daka or Pesh Bolak the management of the Jangar, Khetoul, and Ali Sher Khel Jhinwaris. The Jellalabad jurisdiction thus extends from Mohmund Rud to Lataband, to which limit the Wester Ghilzais extend. In like manner Major Hastings has been appointed chief political officer of Cabul and all the neighbouring districts. All the political officers in Cabul are directly under him with the exception of those who came with Mr. Lepel Griffin to Afghanistan, who form the head-quarter political staff.

Mr. Lepel Griffin's declaration of the policy of the Government has not been very favourably received by the Cabul Sirdars. They are glad Yakoob does not return, but say that in separating Kandahar and Herat from Afghanistan we have reduced the position of the Ameer from King to a mere Nawab; besides, as Kandahar is the backbone of the Durani power by reason of the large number of Duranis living in that province, any Durani Ameer in Cabul will practically be deprived of the great support which he has hitherto had from his kinsmen in the south.

Lieutenant Thurlow, 51st Foot, was shot near Jugdulluck. Lieutenants Thurlow and Reid left Jugdulluck village on Monday for the Kotal. A volley was fired by a party of men concealed in the rocks. Thurlow was killed. Reid, who found himself confronted by twenty or thirty men, had to ride back. The body of Thurlow has been recovered.

We hear that the B. I. S. N. Co's steamer Chinsura, bound from Bombay to Calcutta, went ashore on Thursday night at False Point, some 200 miles south of Calcutta, and that the s. s. Abyssinia, belonging to the same Company and bound to Zanzibar, returned to Aden on Thursday, owing to a fire on board, which was rapidly extinguished by the time she arrived there.

MONDAY, MARCH 29.

Mr. Lepel Griffin, on meeting Wali Mahomed and the other Barakzai Sirdars, stated that the Government of India had arrived at certain conclusions regarding Afghanistan. As it had been found for three generations that a united Afghanistan had been unable to carry out treaty obligations, henceforth certain subdivisions would be made. Kandahar and Herat would consequently for the future no longer appertain to the ruler of Cabul. Their fate would be decided hereafer by Government.

Furthermore, no amount of disturbance or intrigue would bring Yakoob Khan to Cabul. His future had been settled once for all.

Our troops would remain until a new Government had been created and a ruler appointed sufficiently strong to carry out any understanding made with him by the British Government.

It would be imperative that such ruler should be strong enough to protect our friends when we left the country, and such a ruler would have to be found before we could possibly leave.

—The Str. Chinsura has been floated again.

—Mr. Edwin Arnold, C. S. I., has received a letter from the King of Siam, together with the order of the White Elephant, for his "eloquent defence of Buddhism" in "The Light of Asia."

—*Decan Herald*: We hear from Lanowlee that on Thursday night there was a heavy storm in the immediate neighbourhood. The weather had been close and oppressive all day, and thunder clouds gathered thickly in the south-east. Just as the crowd had got into the preaching tent the storm began. The wind blew, the lightning flashed and the thunder rolled just over the preaching stand at the "camp" in the "Woods," as Mrs. Amanda Smith came up on the platfrom to give her address. She and several others earnestly prayed that God, who had the storms and the winds in His hands, would take charge of this storm so that it might not come nigh to hurt or disturb their attention to the service of God. Sure enough, though the storm continued all the time and the lightning and thunder crashes were sometimes severe, the storm was harmless. Only a few drops of rain fell; but even the rain cleared off in time to let the people comfortably home.

—*Lucknow Witness*: The publication of the Letters of Charles Dickens has thrown much new light on his character, and has not elevated it in the opinion of the best judges. One says:—"The ugly shadow of the memory of the moral poverty which underlay the intellectual wealth; of the piteous caricature which deeds were to words, and acts to professed sentiments in the life, will dog our old love like a headsman, and we shall not save it alive long." Another reviewer calls attention to the fact, so strongly shown in these letters, "that he was the victim of unsatisfied expectations when his popularity was at its height and all the good things of the world appeared within his reach. He could not always purge his mind of gloomy thoughts. Amid splendid triumphs which appeared to be unalloyed, he seems to have brooded over personal disappointments for which wealth and fame are indequate compensations. Dickens was often sad at heart when his pen contributed to excite the gaiety of nations." Dickens knew nothing of that peace of mind, that rest of soul, which Christ freely gives to the humblest of His sincere followers, and all his wealth and

fame could by no means make up for that terrible loss. No person is or can be thoroughly happy except the one who has thoroughly given himself to God. How few seem to comprehend this.

—Same: We have the sad duty of announcing the death of the Rev. C. W. Judd who left India but little more than a year ago, after giving twenty years of his life to work in connection with the Methodist Missions in Oudh, Rohilcund, and Kumaon. He was stationed at Moradabad, Lucknow, Bareilly and Nynee Tal. The health of his family rather than his own, compelled his retirement last year, and he has since been doing good service to the cause of Missions by lecturing in different places.

Tuesday, March 30.

—It is stated from Sibi that Captain Showers, when marching with a few sowars between the Chappar Mountain and Quetta, was set upon by some Kakar Pathans and killed.

—*Times of India*: Fort Battye was attacked on the night of the 26th. The enemy was repulsed. The casulties on our side were eight killed, including Lieut. Angelo, of the 31st P. N. I., and nineteen wounded. The enemy left six dead on the ground.

An accident has happened to the 13th Bengal Cavalry in the Keorum Valley. A shed in which a number of troop horses were, caught fire. Fifteen horses were burnt to death and fifty injured. The regiment suffered great losses, and it will take about a fortnight with the greatest energy to put the cavalry on a war footing again.

—*Overland Mail*, March 12: Her Majesty does not leave England for the Continent until March 25.

Amongst the deaths recorded this week are: —Sir T. B. Birch; Sir J. Macneill; Ladies Burrell, Scourfield, and Bacon; and Major W. H. Hare.

The *Statesman*, a weekly journal started for the special purpose of dealing with matters bearing upon India, has ceased to appear. The conductors of the *Statesman* contemplate continuing its work in a monthly form.

—*Indian Chr. Herald*: "Dr. K. M. Banerjee delivered a lecture last week at the Bhowanipore Institution on the *Relation between Christianity and Hinduism*. This is a favorite subject with him and it was treated by him in a manner quite worthy of his learning and abilities. His point which we think he also established is this: When the great Arian race emigrated here to India they brought with them many fragments of revealed truth which though corrupted are still recognisable in the religious ceremonies of the Hindus. The hall was crowded to excess."

"It is fully a quarter of a century since Messrs. Prasanna Kumar Chaturji, Jagadisvar Bhattacharyya, and Lal Behari De were ordained to the Christian ministry. Their's was the first, and up till this week, the last ordination of the kind held by the Free Presbytery of Calcutta. Mr. Chaterji has already entered into the joy of his Lord. Mr. De is at present a distinguished member of the Government Educational Service. Mr. Bhattacharyya alone is left in the Mission to labor on, the same good and faithful servant, over the things entrusted to his stewardship. It was with feelings of profound gratitude, therefore, that we witnessed on Sabbath last, the ordination of Mr. Kedar Nath De, himself the first-fruits of the Free Church Mission in Chinsurah, as a Missionary whose field was to be the scene of his own conversion. Our only regret was that Mr. Baikantha Nath De, who was to have been ordained at the same, time was prevented by serious illness from being present at the service."

Wednesday, March 31.

—At a prayer-meeting lately held in Edinburgh, Dr. Murray Mitchell, who presided, stated that he had visited Italy in 1845 and stayed awhile there, and had found people reading the Bible by stealth; and had again visited it in 1857. His next visit was in 1876, and in the interval a great change had taken place—the large and blessed work going on being marvellous. It was, to his mind, one of the most stupendous changes the world had ever seen, and he urged upon them all the necessity of prosecuting the work now while the land enjoyed freedom, for the prevailing opinion among the Romish people was that, should the Jesuit party regain power through the spread of socialism frightening the Italian Government, Rome and Italy would go back to the old dark ways and all our Protestant work would fall to the ground.

—*Indian Ch. Gazette*: Although the Conference between the Bishop of Colombo and five English Prelates was concluded by the middle of last month, Dr. Coplestone will not leave England to return to his Diocese till after Easter. We are in a position to state that the nature of the advice given by the English Archbishops and Bishops to the Church Missionary Society, is such as will support Bishop Coplestone in all the demands he wishes to make of the Society.

—About half of the modern village built on the ruins of the temple at Eleusis has been purchased by the Archæological Society of Athens with a view to the excavation of the site. New houses will be built lower down by the edge of the bay, and, when the present population has been withdrawn to these new quarters, the workmen of the Society will begin operations.

—M. de Lesseps has stated before the Geographical Society of New York that the Panama Canal can and must be cut, and he staked his past and future reputation on the success of the undertaking.

Thursday, April 1.

—*Bombay Gazette*: "His Royal Highness the Commander-in-Chief having suddenly learned that regimental officers were acting as correspondents of newspapers with the permission of the Government of India and Sir Frederick Haines, has seen fit to order the practice to be discontinued. None are so blind as those that won't see, says the proverb, and the blindness of His Royal Highness for six months past to a practice which was officially authorised as a compensation for the refusal of Government to allow non combatant special correspondents to accompany Her Majesty's forces when advancing on Kabul, is a very remarkable proof of its truth."

"A general election is considered good for trade of a certain kind; it circulates money largely all over the country and enriches publicans, cabowners, stablemen and attorneys, but trade and finance of a higher class do not like the disturbance it involves, and count their losses until it is over."

Kabul, March 28.—Masullah Khan has sent to Colonel Acton at Pezwan, ssying he has 4,000 men collected at Fingami, and, if ordered, will capture the murderers of Lieutenant Thurlow.

Peshawar, March 28. A. Rourke, clerk field commissariat office, Basawal, shot his wife dead to-day, four miles out of station at Budanai bridge.

—On the morning of the 28th the camp of Lieutenant Fuller, of the Railway Survey, was attacked beyond Gwal, in which two camp followers were killed and a sergeant and two sepoys wounded. Lieutenant Fuller fell back on Major Macarthy's camp, three miles from Gwal, which has been reinforced by the wings of the 10th and 16th Native Infantry having rendezvoused there.

—The Str. Peshawar with English Mail's left Aden for Bombay Wednesday at 5 a.m.

—Mr. Kernan, a street preacher attached to the Baptist Mission, while preaching to a crowd of natives near the Madras Railway Central Station, was set upon by the crowd and rather severely handled. Mr. A. Hughes, also a preacher of the same Mission, was on Sunday, while preaching to a mob of Mahomedans, at Chintaudripettah set upon and beaten.

—*Times of India*: The Contagious Diseases Act is revived to day in Bombay after a long interval, but the revival has been so sudden, and the authorities are so unprepared, that for some weeks to come the Act can only be nominally enforced. According to a Government Resolution the Act will be worked by the Commissioner of Police, and the Government appeal to the "patriotism" of the inhabitants of Bombay and the "good sense" of the members of the Corporation to see that it is properly enforced. But the inhabitants of Bombay and the members of the Corporation have a right to learn something more about the way in which the cost of administering the law is to be defrayed before they commit themselves to a policy suddenly sprung upon them.

Friday, April 2.

—The *Times of India* says that Sir Richard Temple reached London yesterday.

—The papers to-day publish the following Afghan news: The excitement which has prevailed along the line of communications during the past week is believed to be due to intrigues set on foot by Hashim Khan in collusion with the Mustafi, who resents our proposal to detach Kandahar and Herat from the the Durani kingdom. They think by promoting disaffection to shake our resolution regarding the future of Cabul. An expedition should be sent against the Shinwaris before the effects of the intrigue become more widespread. There is now very little chance of Mahomed Jan and Hasan Khan coming in. Government is not disposed to listen to any demands; nor is it likely any specific reply can be made to their representatives, so there is no particular advantage in their coming in.

All the Commissariat stores are being removed to the Bala Hissar, which will be garrisoned by a native contingent under British officers and some of our own troops.

General Roberts is now ready with a splendid force to subdue once and for all Eastern Afghanistan if the attitude of opposition should force such task upon him. With General Stewart marching upon Ghuzni, all the turbulent tribes can be subdued in a few weeks.

Reports from Charasiab state that Gholam Hyder with the Logar Mullicks has gone to Lungar to join the Mustafi.

Government has ordered a telegraph line to be laid from Kandahar to Khelat-i-Ghilzai.

—The Coroner's Inquest on Mr. Grondona, is not yet concluded.

—A correspondent, writing from Lanowli on Wednesday to a Poona paper, says:—The Camp Meeting in the "woods" closed last night with a march round the Camp-ground by all present, singing hymns and forming a line of two and two, headed by the Presiding Elders. It was an interesting sight, and many looked on in wonder at it. At the close there was a great shaking of hands, as many of the Bombay people and those from the N.-E. line of Railway, Ahmedabad, and other places, were to leave by the train this morning. This has been the largest Camp Meeting that has been held at Lanowli.

—Mr. Principal Wordsworth has been persuaded by Sir Richard Temple to withdraw his risignation. Mr. W. W. takes a year's leave however.

—One of the volunteers at the Coorla prize-shooting has been detected in deliberate cheating.

—In an account of the Orient Steam Navigation Company's steamer Orient which is now on her way back to Europe after her first voyage to Australia, the latest *Graphic* to hand says that she carries eight boats, *four life rafts and a life belt for each passenger.*

—The latest *Government Gazette* notifies that the first examination in Arts of the University

of Bombay will be held on Monday, the 12th inst. The examination will be conducted by the following gentlemen:—P. Peterson, M. A., and the Rev. A. C. Grieve, in English; Yashvant Vasudev Athale, M. A., LL. B., and Abajee Vishnu Kathavate, B. A., in Sanskrit; F. G. Selby, B. A., in Latin; Joseph Ezekiel, Esq., in Hebrew; E. Rehatsek, M. C. E., in Persian; Govind Vithal Kurkaray, B. A., and T. S. Tait, B. A., B. Sc., in Mathematics; the Rev. H. Bochum, S. J., in Logic; H. C. Kirkpatrick, M. A., in History; and S. Cooke, M. A., Assoc. M. Inst. C. E., and D. MacDonald, M. B., B. Sc., in Natural Science.

—*Indian Mirror*: Cardinal Newman, we regret to learn, while walking across his room, stepped upon his gown, and fell against the projecting corner of a heavy piece of furniture, preaking one of his ribs.

—Same: There is a passage in the autobiography of Benjaman Franklin which is interstiug as showing the utter unfitness of mere convictions to mould life. He says:—

It was about this time I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was sufficient to prevent our slipping.

This is, we think, an irresistible argument against the theories of those who, like Miss Bevington and others, contend that morality or the speculative conviction of the right or wrong of actions may flourish independently of religion.

Selections.

PERSONAL TESTIMONY.

DEALING WITH INDIVIDUAL SOULS.

It has been my happy privilege for many years to do the work of an evangelist. The greater my experience the tronger my conviction of the urgent necessity of dealing with individual souls. Many of your readers already act upon a similar conviction, but my desire is that the incidents I wish to relate may add to the number of those who are willing for Christ's sake to testify "in season and out of season." Communing with a friend living very near the Lord, my love and zeal were so quickened as we talked of the King that ever since, under various circumstances, I have constantly felt constrained to testify concerning His salvation to those in whose company I have been thrown; and looking up for grace, I have been able to obey with joy, though naturally disinclined to approach strangers.

In the course of a recent journey to London I was left in the railway carriage with one companion. Immediately the willing constraint was upon me to speak for the Master. I looked up and saw opposite a most forbidding-looking old gentleman. Reverence for his age increased the difficulty of the situation, but with a silent cry for help we opened conversation on the usual topic of the weather; this led on to a recent visit to Devonshire, the contrast in the weather there, Exeter (his native town), the Cathedral, the Bishop, his doctrine, and then, of course, to "the precious blood of Christ." When we parted it was with a hearty grip and hearts full of thanksgiving. This incident was mentioned one day at the Central Noon Prayer Meeting, in Aldersgate Street, in connection with the Lord's exhortation to Paul (Acts xviii. 9, 10: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." A few weeks later at the same meeting a gentleman referred to this occasion, and told how this testimony had led him to speak for the Lord in railway carriages, and in one instance with immediate results.

May I add one or two incidents from the experience of a young lady working in a village two hundred miles from London, written without any idea of publication. "I had a delightful time in the village yesterday. One woman, who was suffering from an internal complaint, nearly cried with the joy it gave her to have a little chat about the Lord and prayer. She 'hoped' she was a believer. The Bible was lying open on the table as I entered, and as I pointed to and let her read *for herself* John v. 24 she seemed to brighten and talk with more assurance. In another cottage I found several women washing (the house was that of a laundress), but they seemed so pleased when I told them what I had come to talk about, and wiped me down a chair to sit in the midst, that in spite of the steam and suds I quite *enjoyed* it. I prayed with them also, and read God's invitation to 'come,' and I trust He blessed His own Word. The dear woman said, 'Seldom anybody comes near *we*; it is very good of you, Miss.' But the most interesting was an old man of seventy and his two grandchildren. He was deaf, and I had to shout myself hoarse. I believe he knows simply *nothing*, and he listened like a child. The little girl was just as *dark*, did not know anything of how sin entered the world, nor who Adam and Eve were! After talking a long time, and asking her questions to see if she 'took it in,' I said, 'For whom did Jesus die?' She said, 'God!' But before I left she said, 'sinners,' and finally, 'for me, Mary Ann——,' and promised she would tell it all over to her cousin, and thank Jesus for dying instead of her. I shall be quite looking forward to paying them another visit. I gave the girl a Testament; she could read, but said her eyes were 'mortal bad.'"

Writing of the next day, "I met with a very refreshing incident to-day. Two men were sitting on a seat looking over the river. I passed and something seemed to tell me to speak; so I went back and made a remark about some men fishing, the pretty country, &c., which made a nice opening to speak of the 'better country,' of which I hoped they knew something. Both instantly arose as I spoke of the Lord, and I told them what He did for them, what He lives to do for them now, &c., and drew from the poor fellows that they were engine-fitters, had been out of work three months, and were walking through the country in search of some. There was nothing like a tramp or beggar about either, and they seemed to take in what was said and respond as though they were not strangers to the truth. Presently the young man drew from his pocket the Gospel by John and two or three dirty worn-out leaflets, and after a long conversation I said, 'We will ask the Lord to bless and help you; though it is the open air, He, is *really* with us.' After I had prayed I looked up and saw the old man crying, which instantly caused my eyes to fill; so I marked the verse, John v. 24, in his book, and gave them a trifle, shook hands, and left them. Both thanked me so warmly, and seemed so cheered, poor dear men! In the town I met them again near the shops, so I took them to one and gave them some cold beef and a loaf; they said they had not tasted a mouthful to-day. It quite put new life into me to point those dear fellows to the Saviour, and I prayed so earnestly that the Lord would really save them." May we all be ever ready to render like service and know the present joy.—*Word and Work.*

R. B.

THE VEDIC RELIGION.

The Relation of the Worshippers to the Gods and their Faith in them.

In one word the relation was very familiar. There is little or no sense of love or fear, no sense of the holy or the pure or the spiritual. They treat the gods as of themselves, only more powerful, subject to the same weakness, the same desires, the same appetites. The Soma, the clarified butter, the horses, &c., in which the worshippers delighted, were supposed to be sources of still greater pleasure to their gods. The strength, the stimulus, which they themselves experienced, or imagined they experienced, from their drinking of the Soma juice, they supposed their gods to receive in still greater measure. In the 6th hymn Agni is addressed; "Agni, accept this log, conqueror of horses, thou who lovest songs and delightest in riches. Youngest of the gods, their messenger, most deserving of worship, come at our praise." But for all this there is no communion of heart with heart, no contact of the spirit of man with the gods whom he worships or whom he feeds. There seems to be no love towards their gods, no rejoicing in communion with them. The relation is more that of traders in the bazaar. 'I give this for that; I give sacrifice, you give cows and horses.' There seems to be little or no gratitude or thanks for past favours. It is altogether a bargain for future temporal or spiritual blessings. Wheeler* describes the relation as of "a childlike and filial character; the evils which the worshippers suffered they ascribed to some offence of omission or commission which had been given to a deity; whilst the good which they received was in like manner ascribed to his kindness or favour in return for the sacrifices, prayers, hymns, &c, which they gave to him." Mr. Wheeler refers to Rigveda i. 83, 2, in proof "that it is said that the gods, filled with food, are as impatient to enjoy the Soma as bridegrooms long for their brides." In another hymn in praise of Vishnu, "men worship him, offering him their libation face to face." "The worshipper offers his Varuna honey, sweet things which the god is sure to like, and then appeals, to him. 'Now be good, and let us speak together again."

"Let us speak together again because my honey has been brought. Thou eatest what thou likest like a priest."

We do not read much of *Faith* in the Rig-Veda. Still it is referred to; and it is associated with its opposite *Scepticism*. You have such texts connected with Indra, in whom faith began to wane even in Vedic times.

"The Sun, Moon and Indra, perform their revolutions, that we may see and have *faith* in what we see."

"Excite in us, Indra, veneration for the Sun, for the waters and for those who are worthy of the praise of living beings as exempt from sin; injure not our nearest kin for our *trust* is in thy mighty power."

"When Indra hurls his fatal shaft, every one immediately has *faith* in the resplendent Indra."

In spite of these reasons for faith in Indra, we read—"Offer praise to Indra, if you desire booty, true praise, *if he truly exists*. One and the other says there is no Indra. Who has seen him? Whom shall we praise?" Indra himself is represented as answering—"Here I am, O worshipper; Behold me here. In might I overcome all creatures."

In another hymn we find the same scepticism manifesting itself—"The terrible one, of whom they ask where he is, and of whom they say that he is not: he takes away the riches of his enemy, like the stakes at a game. Believe in him, ye men, for he is indeed Indra."

In another text scepticism and indifferentism are associated with the race for riches and wine drinking.

* Talboys Wheeler's *History of India* vol. i. p. 13 R. V. i. 83, 3; x. 1, 3. Muller's *Sanskrit Literature*, p. 535-537.

"Thou Indra never findest a rich man to be thy friend. Wine swillers despise thee. But when thou thunderest, when thou gatherest the clouds, then thou art called like a father."*

The most pronounced scepticism is found in a hymn in which gods and Brahmans alike are turned into ridicule. The deities to whom the hymn is professedly dedicated are frogs. It is, in form, a panegyric of the frogs, while it is really, as Max Muller says, "a satire on the priests." It commences:—

"When lying prostrate for a year, like Brahmans performing a vow, the frogs have emitted their voice, roused by the showers of heaven. When the heavenly waters fell upon them as upon a dry fish lying in a pond, the music of the frogs comes together like the lowing of cows with their calves.

"When, at the approach of the rainy season, the rain has wetted them, as they were longing and thirsting, one goes to the other while he talks, like a son to his father, saying, akkhala." (Greek *Brekekex koaxkoax.*)†

Almost equally literal is Dr. Muir's versified translation, which proceeds thus:—

"Afar is heard their merry croak.
Well drenched, they jump aloft in glee.
And join in noisy colloquy.
They leap upon each other's backs,
And each to t'other cries co-ax.
As teachers first call out a word,
Then boys repeat what they have heard,
Just so the frogs croak out once more
What other frogs had croaked before.
Sounds diverse issue from their throats,
Some low like cows, some bleat like goats,
Though one in name, of various sheen,
For one is brown, another green.
As Brahmans at a Soma-rite.
Around the bowl in talk unite,
This day the frogs their pond surround,
And make the air with noise resound.
These priests, the frogs, their voices raise,
And sing their annual hymn of praise.
As priests who sweated o'er a pot,
Soon quit the fire they find too hot,
The frogs, so long oppressed with heat,
Emerge in haste from their retreat."‡

(*Ind, Chr. Herald.*)

MRS. BOOTH ON "AGGRESSIVE CHRISTIANITY."

On Sunday afternoon, in Steinway Hall, Portman-square, Mrs. Booth addressed a large and representative assembly. Supposing, she said, we could blot out of our minds all knowledge of the history of Christianity from the time of the events recorded in the Acts of the Apostles up to the present, what conclusion should we come to respecting the spread of a religious system, inaugurated under such auspices, with such assumptions and pretensions on the part of its Author—speaking after the manner of men—and producing as it did, in the first century of its existence, such gigantic and momentous results? We should say that these results would be

TEN THOUSAND TIMES GREATER

than we find them to-day. In my opinion, such results *ought* to have followed. We claim to possess in the Gospel of Christ the lever which, if rightly applied, would lift the entire burden of sin and misery from the shoulders and souls of our fellow-creatures. We regard it as the panacea for all their moral and spiritual woes and plagues, and in curing their spiritual plagues we should go far to cure their physical plagues also. Yet, look at the world in this end of the nineteenth century. Look at so-called *Christian* England, with the great majority of the nation utterly ignoring God. Look at the rest of the world. I frequently get so depressed with this view of the matter that I feel as if my heart would break.

This dispensation, compared with what God intended it should be, has been as great a failure as that which preceded it. How is this? People have a convenient way of hiding themselves behind God's purposes. They say, God's will is done, after all. I wish it were. He says it is not. He is constantly lamenting that it is not done. But some of you will say, "Well, but there is a good deal done." Thank God for that! It would be a sad case if there were nothing done. But, speaking comparatively, it is only a drop in the ocean. And I will not, so far as my influence extends, allow the responsibility of this to be rolled back upon God, who so loved the world that He gave up his Son to ignominy and death in order to redeem it. I believe the arch-enemy, in this dispensation as in the former, has so far circumvented the purpose of God, and succeeded in bringing about this state of things. He has done this by deceiving God's own people. He has got up a caricature of God's real religion. And the nearer he has got this caricature to the religion of Christ, the more successful he has been.

Fisrt he has deceived Christians as to

THE STANDARD OF THEIR OWN RELIGIOUS LIFE.

He has got the Church nearly as a whole to receive what I call the "Oh wretched man that I am!" religion. He has got them to lower the standard that Jesus Christ put up for them, not only to aim at, but to attain—victory over sin, the world, the flesh, and the devil—a real, living, reigning, triumphing Christianity. He knew what was the secret of the success of these early disciples. It was their whole-hearted devotion, their absorbing love to Christ, their utter abnegation of the world, the enthusiasm which swallowed them up so that they were willing to be vagabonds on the face of the earth, to dwell in dens and caves, to be torn asunder and persecuted, for his sake. Satan saw he had no chance with such devotion. If Christians had gone on in that way the glorious prophecy would have been long since fulfilled—"The kingdoms of this world" would have become "the kingdom of our Lord and of his Christ." He said to himself: I shall lose my supremacy as the god of this world; what shall I do? No use to bring in some gigantic system of error that everybody will see to be error. I will get hold of a good man here and there to creep in unawares and preach

ANOTHER DOCTRINE,

so that he shall deceive the very elect. The devil has accomplished his design by lowering the standard of Christian life and character. Every revival since has raised it to a certain extent, but we have not got back to the simplicity, the devotion, the whole-hearted consecration, that God has set before us in these Acts of the Apostles. Just as it has been approximating to that standard, Satan has got somebody to rise up and say it is altogether an impossibly high standard for human nature; it is beyond us. So we have sat down and been content with this "O wretched man that I am!" religion. We have gone on "sinning and repenting," until I am positively ashamed to hear Christians talk. I do not wonder at intelligent, thoughtful men being driven away by such Christianity as that. I should if I had not known it in my own soul. I believe it has made more infidels than all the infidel books ever written. May the Lord revive the doctrine declared by John in his Epistle—"He that doeth righteousness is righteous. He that committeth sin is of the devil."

Again, Satan has succeeded in deceiving even God's true people with respect to

THEIR OBLIGATION TO THE WORLD.

I have been reading the New Testament lately with reference to this determind aggressive spirit which ought to be in every disciple of the Lord Jesus Christ; and it is wonderful what floods of light come in when you read the Bible with reference to any particular topic on which you are seeking for light. When God sees that we are sincerely panting for light, He pours it in. But it is indispensable to receiving this light that we are willing to follow it. People say they do not see this or that, because they are not willing to see it and to follow it. If they are, they may have all the light they want.

It seems to me that we have become unfaithful to any rational idea of the aggressive spirit of the New Testament saints. Satan has got us to accept what I may call a namby-pamby, kid-glove sort of system of presenting the Gospel to sinners. We ask them if they would be so kind as to look at this tract; or would they not like to hear that eloquent minister: they will be very much pleased with him, apart altogether from religion. This is the

HALF-FRIGHTENED, GENTEEL, TIMID SORT OF WAY

we present the truth before unconverted people. It seems to me that it is utterly antagonistic to the spirit of early Christianity. "*Go* ye and preach the Gospel to every creature." "Unto whom now I *send* thee." What is impled in these two commissions? Would it ever occur to you that they merely mean: "Build chapels and churches, and invite the people in. If they do not come, let them alone." Divesting our minds of all conventionalities and traditionalisms, what would the language mean? "Go ye." Go after them. Run after them, wherever you can get at them. "Every creature." Wherever you can find a "creature" that has a soul, there go and preach the Gospel. As I understand it, that is the spirit and meaning of the commission given to the early Christians.—(*Christian.*)

THE KING'S PATTERN OF SERVICE.

JOHN v. 19, 20.

Whenever our Lord says, "Verily, verily," we do well to fix our most earnest heed. These words are like the "Dig here," which is sometimes written over buried treasure. And there was good reason why He should lay especial stress on these sentences; they are of deep importance to Christian workers, because they give the principles on which Christ's work was done, and thus give us the model of our own Christian service.

"The Son can do nothing of Himself." Replace the word "of" by "from," and the meaning of the Greek becomes more apparent. The Son never did one act or spoke one word from Himself as the origin and centre. His enemies accused Him for healing a paralytic man on the Sabbath-day, and His simple defence was, "If you accuse me, you in fact accuse my Father, for I did not do this deed any more than I do any deed save at His prompting. I could not do a thing merely at the instigation of my own impulse. The Son can do nothing from Himself." The "cannot" is of course, one, not of physical, but of moral impossibility. As God, our Lord could not act apart from the Father, and as Man He would not. Yet how often do we act from ourselves! We plunge into a new branch of Christian work, because we do not like to stand and wait, or because it seems so much needed, or because it suits our natural temperament. And this is why so much of our work is marked by failure, and why we break down in health beneath the over-strain of Christian toils. If we would cut out of our lives all activities but those to which God evidently leads us, we should never meet with failure, and we should never succumb in physical health; for our God "knoweth our frame," and apportions our *day* to our *strength* as carefully as He measures out sufficient *strength* for our *day*.

Our Lord ever kept His eye on the Father. "The Son can do nothing but what *seeth* the Father do." As the deaf and dumb lad, when learning to talk on his fingers, keeps his eyes fixed on the movements of his teacher's hands; as Moses kept his eye fixed on the movements

* i. 102; i. 104; i. 55. 5; viii. 2; ii. 12. 5; viii. 21, 14. Muller's *Hibbert Lectures*, p. 302; *Chips*, vol. i, p. 42.

† Muller's *History of Sanskrit Literature*, p. 494.

‡ Muir's Metrical Translations p. 194.

of the cloud over the pathless sand; as the sailor at the helm keeps his eye fixed on the gestures of the captain upon the hurricane-deck, so were the eyes of the Son ever toward His Father. Oh, that we could live thus; ever looking unto Jesus. Ready to stand all day, waiting, if He gives no sign. Quick to mark the least gesture of His will. Prompt to execute any act, however great—however trivial; whether to preach on the mountain, or to whisper a word to a broken-hearted penitent; to breast a storm, or to fan a smouldering spark to a flame.

How *calm* this would make us! We should no longer have the restless impulsive will. How *fearless!* since we should never consider the consequences of obeying our Father's command. How *strong*! since we should feel secure of having power for all appointed duty.

This attitude of our Lord's was very pleasing to His Father. "He loved Him"; and the Father showed Him His secrets. "He showed Him all things that He Himself did." So shall it be with us. "If a man love me, He will keep my words, and my Father will *love* him, and we will *come* unto Him, and make our abode with Him." Act thus, waiting attentive for the least gesture, and prompt to translate that gesture into fact, and you will know "the secret of the Lord." His secret love: His secret will: His secret workings.

Our Lord's life was a constant development. The Father was always showing Him "greater things." He did the lesser things as the Father revealed them, and soon greater and yet greater works were shown to Him and wrought by Him. Nazareth, with its quiet years, was followed by the active life of Palestine. The minor miracles of the first few months culminated in the raising of Lazarus. Miracles of teaching led to Calvary with its atonement; then came the resurrection glory, then the Ascension triumph, then the High Priest's ministry in heaven; and this shall be followed by the greater works of resurrection, judgment, glory If we do what Jesus shows us, He will show us more. Do not expect Him to indicate lofty and wide-spread service, if you neglect the trivial ministries which He appoints you in the narrow sphere of the Present. He tests His servants in little things ere He entrusts them with greater commissions. He that is unfaithful in a very little, will not have the chance of being unfaithful in much. If, on the other hand, we copy the elementary models which our Lord sets before our thoughts, He will give us others in a progression of beauty and usefulness; and as each is executed, another will be given until the progressive ministries of the earth, well done, shall fit us for the untiring ministry of heaven.—*Service for the King.*)

F. B. MEYER.

OUR LORD'S TENDER CARE FOR THE LITTLE ONES.

BY REV W. E. BOARDMAN.

A GENTLEMAN taking leave of the host and hostess at the close of a drawing room meeting in London, said, "I never was in such a meeting before! I never spent such a happy evening in my life! A flood of light has come to me; *especially about the children*; *and I have six of them.*"

The subject of the evening was that of *Taking everything to Jesus and putting it into His hands*; *and receiving everything from Him.* The rooms were full, and the conversation free and lively. One of the questions that came up was about the conversion and management of our children. Mrs. Ginever was present. The host had suggested that she no doubt was able to throw much light upon this question out of her own experience; and mentioned that she had a family of sixty children, all her own though none of them were born to her, all delighting to call her mother dear, all converted and living real Christian lives in her two homes, one for the well and the other for the sick.

Called out in this free way, Mrs. Ginever told in a few words how it was that they had all been so happily converted, and were so managed as to have very little trouble amongst themselves, and make very little if any for her, or for her helpers. She said, "It is no merit of mine. I have just taken them to Jesus, and He has done it all. Each one, as they have come in, I have received from Jesus, as put into my hands by Him, to be taken care of for Him; and I have in turn, just put each one over into His, arms, to be blessed and saved, and left them there, and He has done it, that is all. So in managing them, I have brought every difficulty and trouble to Him in the same way, and He has settled it in His own blessed and thorough manner. Then I have taught the children themselves my secret, and they like it ever so much. They too bring everything to Jesus and receive from Him as I do. And in the supply of food and clothing, fuel, bedding, and everything for them, as I ask and receive everything from the Lord, so I make them partners with me in the asking and receiving from time to time as occasion comes, and in the praise and thanksgiving too, and and in this way they learn to live practically and continually by faith in Jesus."

These statements she illustrated by one or two instances of conversion, and some incidents in the management of the children whenever difficulties arose, showing how easily and effectually it worked to put all over into the hands of Jesus. No doubt the flood of light that had come, especially about the children, to the gentleman who has the six, came largely through this statement and illustration of her secret by Mrs. Ginever. And there is no room to question, that if he in the light he got, shall do as she has done, he too will secure the conversion of his six, and they will also learn to live together in the unity which is so supremely blessed and beautiful.

What a glory would come into the homes of sixes, and threes, and tens of children, if all mothers and fathers had Mrs. Ginever's secret, and used it as she does! What joy and peace would be breathed upon all Orphanages, and Children's Homes, whether great or small, and upon schools as well! What happiness to the children, what ease from worry and care, burden trials and difficulty, to matrons, managers and teachers if they would readily master and practice the wisdom of faith in Jesus as she has done!

The tender care of Jesus for the little ones is not lessened now that He is absent in the body and present in the Spirit. His sympathy with mothers, and others in whose hands He has put the little ones to be taken care of for Him, is as great as it would be if He Himself, in the body, were present with them in the midst of the children, and His power to change their hearts, govern their tempers, and guide their actions is much more direct and effective, because it is the power of the Spirit, and brought to bear upon them in spirit and in truth, as it could not so well be done if He were present in the body. In this matter, mothers and matrons, fathers and teachers, *believing on Him* can do greater works than He did while in the body. Just look at it. Here are these sixty or more, every one of them, as one by one Mrs. Ginever has brought them to Him, and given them up to Him. He has taken in His arms, laid His hands upon them and blessed them, and as it has been done in the power of the Spirit, it has been made effectual in them in spirit and in truth. Not only so, but step by step in the daily life of the children, they are brought afresh to Jesus, and taught to come afresh themselves to Him, and put each thing as it comes, over into His hands, and thus laying over their burdens and sorrows and troubles, little and large, upon Him, He puts in their hearts a song to His praise, and so they can sing.

"My life flows on in endless song,"

and so it does. One cannot be amongst them in their work—they are all taught to work,—and in their play—they play like other little folks,—and in their worship, which is real, though childlike and natural, without seeing, if one has eyes to see Him, the form of the Loving One amongst them; indeed, it comes out in their likeness to Him, in every lineament of character and conduct, in unmistakable clearness and sweetness.

How Mrs. Ginever was herself taught the privilege of becoming mother dear to more than sixty children, and taught the simple way of faith in providing homes, food and raiment for them, and of securing their conversion, and of managing them so wonderfully, is in itself a history full of interest. She was a Christian. She did love Jesus long before. She had a husband whom she loved deeply too. God took him and left her desolate. She brought her desolated heart and home to Jesus, and He comforted her with His own presence in both, and with greater fullness of His own infinite love. She had a heart to love the little ones, but He had not satisfied it by giving her children of her own to love. Se He awakened a desire in her heart to do as He Himself loved to do, take little children brought by others into her arms and bless them. She was left a widow with an income sufficient for herself, but no more. Her heart inclined to the work of an orphanage, but how to found and sustain one was the question. The Orphanages under George Muller influenced her no doubt, but her faith was not equal to an undertaking like even the first and least of his great Orphanages. She heard of the power and presence of Jesus to save His people from their sins through simple faith, and gave herself up fully to Him, and came sweetly into the experimental realization of His power to save to the uttermost. About the same time "Faith Work" was published in London, and a copy was given her. While reading this, the history of the homes and institutions under Dr. Cullis, and how he was led by the Lord to found, sustain and conduct them, light was shed by the Spirit upon two or three things exactly suited to her situation. She saw that she might begin in a small way with a dwelling house, and make it a home, and enlarge as the Lord should supply means and show her the way; and that she might enter upon the work with a clear and distinct understanding that the Lord would convert each child He should put into her arms for care, if she would put it over into His arms to be blessed and saved; and she saw that she might begin as soon as the Lord should give her the right house for it upon lease, and the right one to assist her as matron; that is, that His time had fully come for her to begin.

She was not slow to set about it, and in answer to prayer, soon found first the house, large enough for twenty-one, and then the matron of His choice, and opened the Home with much joy of heart Soon it filled to its utmost capacity with children all sent by Him, all orphans, of half orphans, girls only; and only those having no one able to take care of them, or to pay others for doing it. Then, the second year, she was shown her privilege of enlarging, and took another house large enough to receive forty, and that filled, and the daily bread and needful clothing, rents, taxes and all, were provided for by the Lord, not without trials of faith, and seldon with anything of consequence over. By and by she who led to desire and ask for a Hospital Home for sick children of both sexes, and the Lord added the Tremlett Grove Home to the work. In that, twenty little happy sufferers are cared for, and also the overflow of three to five from the Manor Road Home.

The story of each one of the more than sixty, how they have come to be cast upon her, how she has received them, and how they have been converted, and how managed, would make a book of no common order, but even this meager sketch is already too long by half. The way they have been provided for day by day, with the special and wonderful answers to prayer from time to time, would of itself, like the

several histories of the more extensive trust works, such as Mr. Muller's and Dr. Cullis's, fill a volume, the title for which would be, *The Romance of Providence*, with this prominent feature, *the touching faith of the little ones in and through all.* All this must be left untold. It would be a shame, however, not to give two or three instances to illustrate how the Lord has opened Mrs. Ginevor's heart and arms to receive the forlorn little ones, and how she has put them into the arms of Jesus to be blessed and saved, and how He has done the work.

Little Bertie was left by his mother when she died, without a human protector, abandoned by his father, who was ruined by drink. He was a great little sufferer, and was taken to Wisbeach Hospital, where he underwent surgical operations for hip disease, but spite the best medical treatment, he remained, after several months, a hopeless litte invalid. Surgeon and matron were very kind, and he, by his winning ways, won their hearts. The time came when he must be sent away, but where sent to? That was the painful question, who could or would receive him? A lady visitor came to their council. She had heard of Mrs. Ginever's Hospital Home, and advised application to her. It was made. The answer was Yes. The matron herself took the little fellow, and Mrs. Ginever received him in her lap and in her heart. The matron commended him to Mrs. Ginever, and thanked her for so receiving him, and went her way. There sat Little Bertie in a deep brown study, until his little swelling heart gave vent to its despondency in words. "My mother's dead. I've only got matron-mamma; now she's gone. She was good to me, and so was the dector: now I've come away,"

"Well, Bertie, I think if ever a little fellow really wanted a mother, you do. Will you have me for one?"

A long pause! A close scrutiny of Mrs. Ginever's face by two little eyes looking away down into her heart; then two little arms gliding around her neck, and clasping her tight.

"I'd like you, but look here, you mustn't send me away again. I haven't got anybody to take care of me; I shan't call you mother if you don't stick to me. You will let me stop, won't you?"

"All good mothers do the best they can for their little boys; of course I shall do the best I can for you."

"Mind you give me lots of sweets then, and I like cakes."

The adoption was mutual and complete. He had adopted her as really as she had him, just as it is between us and Jesus. It remains only to say, that mother dear has not killed Little Bertie with kindness, but loved him into far better health and strength by good food, warm clothing, pure air, and the cheer of a bright home. This tells the whole story, *in spirit*, of the more than threescore of mutual adoptions in the two Homes.

"THE OLD TERMS, PLEASE."

"On the 24th of September an application was made for reception in the Home for the well ones, in behalf of a child in the country bereft of both parents. To receive her seemed impossible, for there were only six beds,* and they were all occupied, besides which, it was the end of the week, and I had only seven shillings in the house. I looked up for guidance, and instantly the words were shot into my mind, 'Take this child and nurse it ifor Me, and I will give thee thy wages.' I at once determined to take the dear orphan into my own bed, and she was telegraphed for. The laborer is worthy of his hire,' says the Master of the vine-yard; and I do believe He is never better pleased than when we are bold enough to fix our own wages, so I said to Him, 'the old terms please, Lord, the soul of the child.' A few days after her arrival she woke me to remind me it was Sunday morning, and that she was going to have on 'all her new clothes, to go to chapel.' 'How ab out the heart,' I said, 'is that new, too?' 'Yes, that it is,' was the answer, 'for I went to Jesus, just as you said, and He has forgiven me, and I know it, too.' 'Would a Christian child have thus talked about her new clothes?' I fancy some one exclaims. I suppose a Christian man or woman would not think it wrong to express their joy at some sudden accession of good fortune. The new clothes were as great a treasure in the little girl's idea as a handsome family estate would be in theirs; besides, I do not believe when the Lord blesses the soul of a child that He wishes the young life to become unnatural. He has made the young of all created beings to skip and rejoice. How much more does it become a child to be buoyant and happy, who knows the blessedness of safety in the loving arms of Jesus One of the most cheering promises of His benignant reign is that concerning Jerusalem, that 'the streets of the city shll be full of girls and boys playing in the streets thereof.' (Zech. viii. 5.)"

HOW UNCONQUERABLE BABY-GIRLS ARE CONQUERED,

Is shown by another little narrative:

"Among the recent cases admitted into the Home were two sisters, who, in the course of four months, had lost both father and mother. The latter, on her death-bed, expressed a wish that the girl of eleven and baby-girl under three years of age should not be separated; and through the kind vicar who visited her, and in whose charge she left her seven children, I was glad to soothe her grief by promising to take these two. On the Saturday after the funeral the cottage home was sold off, and a neighbour kept my two till the Monday, when they were brought to me. The little one was very ill when she came, and consequently very fretful. She clung closely to her elder sister, and would not leave her arms for a minute. Any attempt to amuse or caress her was only repulsed with tears. This continued after health was restored, and for three weeks the elder girl's life was a most nnenviable one. She could neither learn anything nor play with the other children, and began to look quite weary and careworn. One morning, when remembering the children as usual before leaving my room, this baby-girl was especially laid on my heart, and in the ears of our compassionate High Priest I told out all the trouble I felt about her on account of her sister's trial with her. I could never forget that time, everything seemed so real; my spirit was up yonder, and the child was left at the feet of Jesus as vividly as if taken to a visible friend. The first thing that met my eyes on going down stairs was the little one out of her sister's arms, amusing herself, and looking so bright and happy. Some remark was made to me, but I felt too overcome with gratitude and praise to say much. Three days afterwards, as the helpers and I were talking together, both almost simultaneously remarked on the wonderful change in Lucy. I then told them how it was. One day I had her and the baby-boy* on my lap, having a romp, when suddenly she put her little hands together and said, 'Leave off playing,, and teach me to pray to Jesus.' She delights in repeating little texts, and her voice joins heartily in singing. It is astonishing how quickly she learns the words from hearing the others sing, and there is nothing unnatural or oldfashioned about her. A finite mind makes old people of children: the Great Infinite mind keeps a child's heart as sparkling and fresh as the dew on the rose.

"Lately we have had another little girl about six months older than Lucy. Directly she came, Lucy began with her pretty childish prattle about Jesus, adding, 'you must love Him, too.' So the religion of Jesus makes missionaries of infants; and amid all the reasoning and infidelity of the present day, how refreshing comes His own note of praise when as a man He trod this earth: 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'"

The secret enfolded in these Homes ought to be unfolded to all the world, for the glory of God and for blessing to man. Yet five little annuals, which, all told, could be put into one's vest pocket with as little inconvenience as a watch, is the sum total of all that has been published from the Homes about them. Is this because of a restraining fear, that if all should be told, a mercenary world and a worldly church would call it begging indirectly of man for money? God save us, and make us free to glorify Him.—(*Times of Refeshing.*)

* This was before the house was full furnished.

Miscellany.

—From a sermon by Rev. Hay Aitken:

Let us ask ourselves what has become of those higher faculties of our nature which have their proper object in God Himself? The God from Whom man has proceeded has endowed our nature with certain moral faculties, I repeat, which have their proper object in God Himself, and which can only be properly exercised when they are directed towards God Himself. It is the will of God that those faculties should be exercised first of all in apprehending Him, and then, shall I say, in enjoying Him. For it is the design of the great Father of Spirits that all His children should find their deepest enjoyment in the personal relationship established between themselves and Him from Whom they proceed. But while God has given us these faculties, let us remember, my friends, that the same rule obtains with respect to them as with all our other faculties. A faculty that is unemployed ceases to be capable of employment—that is, I mean, if it is kept long enough without employment; and as long as you keep it unemployed, and shut off from its legitimate object, it is becoming more and more incapable of exercising its own proper functions, till at last the capacity is altogether withdrawn. We know that this is true of our bodily faculties; we also know that it is true of our intellectual nature. The man who never thinks, gradually loses the power of thinking, the man who never exercises his power of memory gradually loses the power of recollection. I remember hearing a story of an unfortunate captive who was immured for thirty long years in a dreary dungeon on the shores of a Swiss lake. At the close of that period the cankering rust had so worn away the iron bars of the cage within which he was immured that at last by a vigorous effort the man, who had never lost his longing for freedom, contrived to thrust one of the bars aside, and found the door of liberty open to him after thirty long years of confinement. He had been a strong, athletic fellow in his younger days, and, without a moment's hesitation, he plunged into the blue waters of the lake, intending to swim to the shore and escape. But he sank like a stone, and was drowned. Why was he drowned? Because through long desuetude his natural faculties had lost their cunning, so to speak. He was no longer capable of the exertion which once had been easily within his reach. The very members that once were so obedient to his will were now capable of being thus commanded no longer. The man had lost his physieal energy, because he had had no opportunity of exercising it. Believe me, my dear friends, a similar process goes forward within the human heart, and again and again I have had occasion to notice it. When I deal with children I find that they are just like wax under the seal. If once you can get their attention, and get them interested about spiritual things, you will find all the faculties by which God is to be received, so to speak—the child-like faith, the guileless simplicity, the consciousness of an inward desire for something spiritual as distinct from all that the physical world can give—all these faculties or qualities,

if not in full activity, at any rate *there*, ready to be at any moment aroused to a state of activity. When you pass on to youth they are still there; but fresh hindrances to their free exercise have sprung up since childhood, and the heart is no longer as plastic as it once was. These spiritual faculties are no longer so easily acted upon. The will cannot be so readily bent, the desires cannot be so quickly awakened, the sympathetic tear does not so quickly start to the eye. Observe that while the faculties by which you receive the gift of God are still possessed, they are only possessed in a minor degree, and are not capable of being acted upon with the same ease as in our younger days. Children, remember that. Every year that we live it becomes more difficult to receive God's gift. Faith becomes, shall I say, harder work; that is to say, there are more and more obstacles in the way of anything like a simple, childlike apprehension of God, and it is only by faith that we can receive Him. Our very consciousness of the need of God becomes, to a certain extent, dulled. Not that we are satisfied, for we cannot be, but we do not now discern as clearly as we once did what it is that we want, nor are our convictions as pointed, nor is the pain which those convictions cause as poignant as once it was. But I find that the disadvantages multiply as life passes on.

TELEGRAPHIC NEWS.

Paris, March 24th: The issue by the French Government of Decrees dissolving the Society of Jesuits in France and for expelling its foreign members is imminent.

London, 25th: Her Majesty the Queen leaves Windsor Castle for the Continent to-day.—The Empress Eugenie has sailed for Natal.

26th: Lord Hartington has delivered a speech in which he said that the Liberal party, if returned at the coming elections, will not stake British interests on the maintenance of the integrity and independence of Turkey, but will endeavour to bring about a concert of the European powers with a view to coerce the Sultan to execute reforms.—Mr. Gladstone is indisposed from overwork.—Abdul Montelleb has been appointed Grand Shereef of Mecca.

St. Petersburg, 26th: Russia will place an army corps of observation on the frontier of Kuldja.

London, 27th: His Royal Highness Prince Leopold will shortly visit Canada and the United States.

28th: The new Parliament will assemble on the 29th April.—Mr. Gladstone has recovered from his recent indisposition.

St. Petersburg, 28th: Another secret press has been discovered by the police here, and sixteen persons have been arrested in connection therewith.

London, 29th: Latest advices from South America state that the allied Peru-Bolivian forces have defeated the Chillian troops in an action fought at Moquegua, with a total loss of 1,300 men.

Paris, 30th; It is now stated that the expulsion of foreign Jesuits from France is not intended.

London, 31st: The general elections have commenced. The returns, so far as are known, show that ten Liberals and eight Conservatives have been elected unopposed. For Liverpool Lord Sandan, Mr. Whitley, and Lord Ramsay have been returned unopposed.

St. Petersburg, 31st: Her Imperial Majesty the Czarina is sinking fast.

London, April 1st: The election returns as far as they are known, show that 90 Liberals and 61 Conservatives have been elected. The former have gained 25 and the latter 9 seats. The Liberal candidates have generally large majorities. Birmingham West-minister, and Hackney have re-elected their former members. The following leading members in the last Parliament have been re-elected—Sir John Holker, Sir H. S. Giffard, the Right Hon. G J. Goschen, the Right Hon. J. Stansfeld, and Sir H. James. Viscount Baring has been returned as the Liberal candidate for Winchester.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesia*, 27:

For Southampton.—Mr James Newland, H H Raja Rampal Singh Bahadoor, Col and Mrs W G Morris, Mrs Collen, Mr T Girling and daughter, Mr A Girling, Mr W H McCann; Captain Barlow; Mr Brierson; Mr Daniel McGinn; Captain R H Oxley; Mr U W Towsh; and Mr J Jordan.

For Brindisi.—Mr Wm Riddell, Col C Glasfurd and child, Mr J O'Callaghan, Mr J D Sandford, Mr R G Harvey, Mr Barnes, Mrs W Best and two infants, Mr Andrew Best, Mr Walter Thomson, Mr W F Burrows, Mr H N Gladstone. A Gentleman, Mr A W B Higgins, Capt G W Hutchinson, Mrs G E Manisty and Major Rivett-Carnac.

For Venice.—Mr and Mrs H Spencer, Mr and Mrs Mackenzie and two children, Miss Leonard, Mr F G Mayne, Mr Cornwall, Capt and Mrs Stratton, child and infant, Mr W H Langmair, Col H L Campbell, Mr and Mrs Marcus Flowers and child, Mr W McGiffin; Mr Hector; and Mr Bidon.

For Suez.—Mr Fane Alexander, Capt Fane Alexander, and Mr Ogilvie.

PASSENGERS ARRIVED.

Per P and O Str. *Surat*, 30:

From Southampton.—Mr and Mrs Pearcey and two children, Mr E B Cope, Miss E Jordan, Miss E M Staples, Miss Holmes, Mr Alstor, Three Masters Race, Major G young, Mrs J Harrison and infant, Lieut A W Perry, Lieut H W Guinness, Mrs Gordon, Dr Finden, and Mrs Holday and two children.

From Brindisi.—Mr and Mrs Greig, Mr Orr, Miss Simmons, Miss Garstin, Mrs and Miss Tytler, Dr Aitchison, Capt Street, Mr S Duval, Mr C Lyall, Mr C Lightfoot, Mr C W Bolton, and Mrs Gibbons.

From Venice.—Major and Mrs Crowdy, and Mr Robilliard.

Domestic Occurrences.

DEATHS.

CRAWFORD—Feb. 27th, at Port Said, on board the P. and O. Mail steamer Poonah, Douglas Beaufort Crawford, of the Sind Commission, aged 34 years.

DOWSON—On Good Friday, at Nepani Bungalow, near Kolhapur, Mary Kathleen, daughter of E Dowson, Assistant Superintendent of Telegraphs, aged 1 year and 11 days.

BOYD—March 27th, at Colaba Oscar James, son of James Tennent Boyd, aged 8 days.

POTTER—March 29th, at Mazagon, Alice Caroline, wife of Mr James T Potter, Accountant, P W Department, and fourth daughter of the late James Trott, of Rutnagherry, aged 26 years, 11 months and 19 days.

GRAHAM—March 30th, at Bombay, William Alexander Graham, fourth son of Mr Thomas, aged 23 years and 7 months.

"BOMBAY GUARDIAN."

Subscriptions received from 27th March to 3rd April 1880.

Mrs. Campbell, 31st December 1880, Rs. 7-10; Mrs. Leith, 7th April 1881, Rs. 10-14 and for extra Postage from 1st February to 7th April 1880, As. 0-4-6.

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